ST. LOUIS CHRISTIAN ADVOCATE.

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\$2 A YEAR, IN ADVANCE.

Theological.

Sermon. WORKING GOOD THE WAY TO HONOR.

It is a melancholy truth that multitudes earth, spend their fleeting lives in working men; all other glory is acknowledged only by the sons of men is full of evil, and madness | The glory of working good glorifies God; all

good. Inspired with godlike principles, they glory of working good is durable; but all glory in those plans which promote human happiness. Deeply conscious that it is in the order of heaven to do good to men, even to the unworthy, they engage in this work with cheerfulness, and pursue it with constancy. They know that "tribulation and anguish" shall be "upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but that glory, honor

In this discourse we shall make a few observations on working good; and point out given to the workers of good. I. OBSERVATIONS ON WORKING GOOD.-

Working good is a phrase which may be right." variously and extensively applied. It includes every relative and social duty. Whatever has a tendency to promote the happiness of man, either in things which relate to called working good. To instruct the ignomourner, to feed the hungry, to clothe the and the widow, are all works of goodness. ceed from a good principle in the heart; things, whatever praise men may bestow whose motives and ends are pure, being substantial verities. itened state, they will lament that | giory they have had a zeal without knowledge.

ture of piety towards God and benevolence man. It is the observation of our Savior, that a tree must be made good before | may be a poor, obscure individual, unnoticed its fruit can be good: "Either make the tree by men, but he is the man whom God delights upon the very brink of ruin, and when hell good and his fruit good, or else make the to honor. Angels rejoice over him; his is already moved to meet them at their tree corrupt and his fruit corrupt; for the heart is filled with sweet peace; men who Dee is known by his fruit."—Matt. xii. 33. know his real worth rise up and call him other on which we can safely argue—it will secured to him by many immutable promises. clearly follow that no unconverted man can Survey ruined cities, weeping widows, helpwork good, in the full and proper sense of less orphans, and mutilated limbs; and you see that phrase. Let us, therefore, who desire how some great ones of the earth obtained to be followers of God in working good, seek | their glory. Then turn your eyes upon the the infallible directions of his word, and the humble, but perhaps unnoticed, workers of renewing influences of his Spirit, for thereby good, who are endeavoring to promote the we shall be "thoroughly furnished unto all happiness of every person within their reach, never look for it after night; it shines not in The rector eyed the boy, his zeal approved good works."—2 Tim. iii. 17.

The good which we work must be proportioned to our means and opportunities. Some have abundant means, others limited; but all should do what they can. Let not the poor, the obscure, the afflicted be discouraged. The widow's mite was noticed and accepted; the poor wise man, mentioned in the book of Ecclesiastes, delivered the little influence of truth, to give the palm to the city, and the afflicted lepers carried the joystul tidings of abundance in the camp of the Syrians.—2 Kings, vii. 9, 10. When a man | without any design on their part. The does good as far as his power extends, God storm, which strikes mankind with terror approves, his own heart is made glad, and and which spreads desolation all around. his reward is certain.

Workers of good diligently seek opportunities of doing good. They frequently in-How can we serve our acquaintance? Can

his well-meant endeavors. Workers of good are anxious to seize the present moment. He who puts off an intended eternity; another day, another hour, may remove us into that eternal world! These are serious considerations, and should quicken us in the execution of our good purposes. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.' -Prov xxvii. 1. Our Savior made haste to do good. He said, when Joseph and his Luke xix. 42. mother had sought him sorrowing, "Wist ye not that I must be about my Father's business?"—Luke ii. 42. We now proceed to the

II. THE GLORY, HONOR, AND PEACE WHICH ing to their peace." It may be effected, WILL BE GIVEN TO THE WORKERS OF GOOD.— The God of heaven, whose power is unlimited and unchangeable, has promised glory, honor and peace to every man who worketh good; and what he has promised must necessarily accomplished, for his word is gone torth, and can not be recalled. We readily admit that the glory, honor, and peace which he has promised are very different from the shining bubbles of a vain world; but it does not follow, by any means, that they are less valuable. Men, in general, have mistaken justions of this interesting subject. They imagine that glory and honor are confined to war, wealth, and titles; but it is obvious that the most worthless of the human race ing cities, desolating nations, and destroying their pleasant things were laid waste. Let us and a pair of four-year old steers will do your possessed amounted to more than five hundred in titles. The successful waste in succe of nature is, of all virtues and dignities of the mind, the greatest—being the character of the Deity; and, without it, man is a busy, mischievous, wretched thing, no better than a kind of vermin." War, in some cases, is Shall not my soul be avenged on such a

us an abuse of words to call it glory.

That glory of working good on the smallest scale far exceeds all other glory, will apof men and women, in every nation upon good is acknowledged by God and all good closes up the awful scene. "The heart of all other glory promotes human misery. other glory is but for a moment. These tion as they are stated.

But the glor, honor, and peace of working good refer, principally, to that eternal state, where the righteous are fully rewardupon the honorable, and disgrace upon the and peace" will be given "to every men that disgraceful. Addison has a fine shought worketh good; to the Jew first, and also to upon this subject: "Honors are, in this world, under no regulation; true quality is neglected; virtue is oppressed, and vice triumphant. The last day will rectify this disorder, and assign to every one a station suitable to the dignity of his character; ranks will then be adjusted, and precedence set

shine in all the splendor of heavenly glory. Their bodies rest in the dust, awaiting the this world, or that which is to come, may be sound of the last trump, while their immorbodies shall come forth from the grave, in a naked, and to visit the sick, the fatherless, state of glory which far exceeds all the conceptions of the human imagination. The To render a work truly good, three things Judge descends in all the glory of his Fathlaw; and, thirdly, it must be directed to the who, in the days of his flesh, "went about glory of God. If we fail in any of these | doing good." Acts x.38. After the great day, selfishness and pride, neither regarding the sentations as idle tales, but that faith, which good of men nor the glory of God. A few, is of the operation of God, views them as

nonor, and vealed that God, in his infinite goodness, itself, and what is calculated to promote the upon the plan of rigid justice, is not to good of others; and having had their hearts | be considered: The only consideration is. renewed by Divine grace, they proceed to whether God has engaged to act upon this mit of any doubt.

The worker of good, as was before hinted. Arguing upon this principle—and there is no | blessed; and the rewards of heaven are and say who is most to be admired—the the other world. blustering, dashing hero, who spreads desolation and death wherever he goes; or the benevolent and pious man, who weeps with them who weep, and rejoices with them who

The subject is so clear that you can not hesitate a moment, while under the calm workers of good. But do not mighty heroes work good? They may eventually do so, may purify the air, and, however terrific in itself, work good to those who survive its

To conclude: When unerring truth addresses erring mortals, she loudly proclaims we do good to our enemies? Can we instruct | the glory, honor, and peace of all who work Can we support an injured character? Can disgrace of that ambition which wades we rescue the wretched from misery? Can | through seas of blood to gain a momentary we feed the hungry or clothe the naked? glory. But where may we hear the voice of Can we bring a poor wanderer back to God? | truth? In the sacred volume. Reason Thought is followed by action. Plans are hears her voice, and confirms her testimony. formed and executed without delay; and, if Ignorance is blind and deaf, and can neither have withered—the sublime prospects that success does not crown the effort, the worker see the charms of truth, nor hear the words have failed—the millions that have perished of good has at least pleasant reflections on of wisdom which drop from her lips May our God, who is the Fountain of wisdom and goodness, open our eyes, renew our hearts, and lead us on the way of wisdom good work, however plausible his excuse, and goodness, so that, at the end of our promay lose the opportunity forever. Now is bationary state on earth, we may meet with the time to act. Another day may remove his approbation, and enter upon those grathe person who wants our help into an awful clous rewards which he has promised to all

> EDMONDSON. From the Baltimore Christian Advocate. The Savior's Lamentation. "But now they are hid from thine eyes."

who love and obey him. Amen.

This is the certain and inevitable result of the sinful and wicked course pursued by thousands, in neglecting "the things belong-

1 By the removal of religious ordinances Thus the Church of Ephesus was admonished that if she abused her privile es, "the candlestick," or lamp, "should be removed out of its place;" the meaning of which, undoubtedly, is that the ministry of the gospel should be discontinued—a threatening which sides, it is particularly pertinent to the preswas promptly and dreadfully executed.

involve us in the same condemnation, and bring upon us the same calamities. "Shall I not visit for these things? saith the Lord.

misery to the human race, that it seems to shall not always strive with man." Now etables. A man may half support his family and servants their masters, to amuse them- was hunting with the best Ashira hunter, pear by a brief comparison of the one with and clothe with power and unction the Word of it. I have sent you many garden seeds were seen raving about, in consecrated and he made a stand for us, and while we were Churches where he attended public worship. the other. The glory of working good is of God. But if this agency be withdrawn, Distribute them among your neighbors. Send unconsecrated places, and the consequences crawling through the forest, be startled us The primitive Churches had no idea of a solid and substantial; all other glory is a the deep corruption of human nature is un- them to the stores in the village, that every were some perceived. Gangs of idle vaga- by the most formidable cry I ever heard, bishop of Rome presuming to dictate to a mere airy notion. The glory of working restrained; its evil is unmixed with good, evil. Regardless either of their own happiness, or the happiness of their fellow-creatures, they proceed from bad to worse, till
death hurries them off the stage of life and location and serious as were then in practice. The sinner waxes worse and are in New Hampshire many persons who seeking maintenance and adventures, and tant of the forest eyed us and squatted down, Churches thought them edifying. In case the worse—plunges deeper and deeper in guilt—
tures, they proceed from bad to worse, till duces envy, and promotes war. The glory of working continually. The sinner waxes worse and adventures, and tant of the forest eyed us and squatted down, Churches thought them edifying. In case the and uttering frightful roars, quite enough to bishop was sick or absent, one of the deacons, or and no better than distinionists. Any man ing spasmodic disease like a plague; for, in frighten anybody, beat his bear chest several sometimes a short-hand writer, used to read death hurries them off the stage of life, and of working good promotes human happiness; wrath. How terrible are the denunciations of God's judgments against those who resist is in their heart while they live, and after other glory robs him of his glory. The glory the influences of his grace! "Because I of working good leads to high exaltation in have called, and ye refused, I have stretched There are a few, and we hope the number is the heavenly world; all other glory ends in out my hand, and no man regarded, but ye daily increasing, who take delight in working shame and everylasting contempt. The have set at nought all my counsel, and hints require no proof—they carry convic- laugh at your calamity; I will mock when love in him? You and I are farmers; we largely increased the original evil. In the twist the barrel as if it were lead. From times themselves. For this purpose they idols; let him alone." What, then, remains for the sinner, but to "eat of the fruit of his ed, and the wicked fully punished. The great own doings, and to be filled with his own day will determine everything, placing honor devices!" The things which make for his peace are "hid from his eyes."

Divine influence is sometimes withdrawn from the mind. most dreadful calamity to which human beings are liable in this world. It is a curse which desolates the intellect, and shrouds the mind in midnight darkness. O, how Let us carry our thoughts forward to the terrible to be dead among the living!—to be world of spirits, where the wise and good asleep on the verge of an awful precipice, and yet unconscious of danger !- to be without God, and yet without the power of seektal spirits are arrayed in robes of light and ing him! And let us not forget that there is every State this power of deciding for itself. pined and languished, and never regained a to get near them, they were so shy, and after rant, to warn the guilty, to comfort the glory. At the general resurrection their no security against this tremendous calamity. He who seated reason on its throne, can at his pleasure depose it. He who kindled the flame of intellect, can extinguish it are essentially necessary: First, it must pro. er; and workers of good, whose hearts were in a moment, and leave the mind in darktruly converted, are honorably placed at his ness and in ruin. Think of Nebuchadnezright hand, shining in the glory of the Judge, zar, and tremble; visit, in imagination, the fields where he lived; see him grazing with behold the workers of good in the heaven of the brutes; and then take up the elegant upon us, our works do not appear good in heavens, where their glory, honor, and peace parable of the prophet, and say, "Is this the sight of God. Many who engage in repeted and confirmed forever and puted good works are influenced solely by ever. Unbelief may consider these reprethat did shake kingdoms? How art thou of all the blessings which liberty, industry observed to produce a good effect. At men of this extraordinary new species, which cut down to the ground?" And in such a and security may give. John Taylor—thank the same time there was a prohibition is considered very rare by the natives of the ignorant of the right method of working | We do not mean to insinuate that work- the dreary night of insanity shall terminate | born in such a country. John Taylor—never | the sight of this color, those affected became | panzee or female Ngina, but not so large as good, are continually doing harm; and, in a ing good, however excellent in itself, merits in death, these things are "hid," and hid write me another word upon politics. Give so furious that they flew at the persons the male Ngina. forever, "from our eyes." Thus a man's But the persons referred to in our text are has so ordered and constituted things that day of grace is not always coeval with the ern windows upon the graves of my family. the wise and the good. These, being enlight- those who work good should enjoy these days of his pilgrimage. Opportunity is the remember that he who is the author of this ened by Divine wisdom, see what is good in high privileges. What they may deserve, flower of time; and, as the stalk may remain when the flower is cut off, so time may continue with us when opportunity is gone. work from benevolent and pious principles, plan. That he has engaged, is certain; and How necessary and important, then, is a and in all their works there is a happy mix- that we may hope for the best, will not ad- preparation for eternity, and how wise are those who secure this preparation without delay! It is madness for sinners to sleep

> and tear you in pieces, and there be none to 4. By the termination of our mortal existence, however, these "things" will inevitably be "hid from our eyes," for "Mercy," says Le Bas, "is like the rainbow; we need

coming. "Now consider"—think of this—

"The days which follow after death," says | Lock up the book, and use the boy still worse; Bishop Pearson, "were never made for opportunities to a better life." So true and Yet still the boy to church on Sunday stole,

"There are no acts of pardon passed In the cold grave to which we haste: But darkness, death, and black despair Reign in eternal silence there.'

Beyond the period of our dissolution all is happiness or mi ery, unchangeable, without mixture, and eternal.

It is related of one who had thoughtlessly sacrificed the pleasures of religion for those of the world, that, being conscious of all the horrors of his situation in his dying moment, he exclaimed, "The battle is the ignorant? Can we comfort the distressed? good. She also proclaims the infamy and fought—the battle is fought—but the victory is lost forever!"

Prepare, then, to meet thy God. "Today, it' ye will hear his voice, harden not your hearts" "O, the noble purposes that To him I will confess—and save my shilling!" forever-by putting off the present for a

"Soul opportunities," says an eminent author, "are worth more than a thousand worlds.' And they are rapidly passing away, and carrying their report to the throne of God. Let us improve them without delay, lest the words of the Savior be, by | this delusion; they formed themselves into and by, addressed to us, from his great white throne: "If thou hadst known, in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes."

"This only woe I deprecate; This only plague I pray remove; Nor leave me in my lost estate, Nor curse me with this want of love."

Gallatin, Mo., Jan. 1, 1860.

A Letter for the Million. We find the following in one of our ex-

change papers, and copy it because of the correct principles enunciated, and the common-sense manner in which it is done. Be-

and fatted. You have a good horse team, | had made its appearance at Aix-la-Chapelle, | forest. to pasture, for beef. I know not when I filled with eleven hundred dancers. Peasants shall see you, but I hope before planting. If | left their plows, mechanics their workshops, and he will send it to you.

have set at nought all my counsel, and out of the family, that can you say of would have none of my reproof, I will also him but this, that the suppress these impostures, which had so in his wild rage he will break the gun and them, sometimes the preachers, and someyour fear cometh. Ephraim is joined to his never talk politics; our talk is of oxen; but mean time, when once called into existence, the strength of the animal, I can easily be carried writing tablets, waxed, and styles, ideals lat him alone. What then remains remember this: that any man who attempts the plague crept on, and found abundant lieve this. men who delight in heat, smoke, combustion, 3. By the extinction of reason. This is the and even general confiagration. They do not follow the things which make for peace. They enjoy only controversy, contention and strife Have no communion with such persons, either as neighbors or politicians. You not to exist in Virginia than a Virginian

> "I think I never wrote you a word before tithe of their former strength. on politics. I shall not do it again. I only say, love your country, and your whole children: and when you look from your east- an injury that they could with difficulty be letter must soon follow them to another DANIEL WEBSTER."

MR. EDITOR: Please insert in the column of the Advocate the following little scrap from the Protestant of July 31st, 1830. St. Louis. Jan. 3, 1860.

The Boy and the Priest. A pretty Irish boy, of mongrel breed, 'ye who forget God, lest he suddenly come And soured all the little sweets of life; By day the peace was often broke by blows and curtain lectures nightly chased repose; The little family, with bigot pride, Oft ranged themselves for battle on each side And if warm argument should end in blows, To fight on mother's side our kero chose: Yet still the boy to church on Sunday stole And evidenced a wish to save his soul. And gave a Bible—which he dearly loved: This made the enraged father storm and curse With holy water, blessed by men of God He bathed him oft, but oft'ner used the rod And evidenced a wish to save his soul

> At length, one Sunday morn, it came to pass, The father dragg'd the struggling boy to mass; And begged the Priest to pardon his foul sin. Quoth he. "By virtue of our holy mass. I can not pardon till he first confess. "Well," said the boy, "suppose that I were willing, What is your charge?" "I'll charge you but one

> Must all men pray, and all men make confession? Yes, every man of Catholic profession. And who do you confess to?" "Why, the Dean." 'And does he charge you?" "Yes, a white thirteen. 'And do your Deans confess?" "Yes, boy, they do Confess to Bishops, and pay smartly, too. Do Bishops, sir, confess? pay? and to whom?" "They confess to, and pay the Pope of Rome."

> "Well," quoth the boy, "all this is mighty odd; But does the Pope confess?" "O yes, to God." 'And doth God charge the Pope?' "No," quoth th 'He charges nothing." "O, then, GoD's the best;

God's able to forgive, and always willing;

The Epidemics of the Middle Ages

Have been described in a very interesting

manner, by Prof. Hecker, of Berlin, and the work has been translated into English by Dr. Babington, of the Royal Society. One of the most remarkable chapters of the volume relates to the "Dancing Mania," which the city of Aix-la-Chapelle, in the year 1374. Men and women were strangely affected by in wild delirium, until at length they fell exhausted to the ground. While dancing they were insensible to all external impressions and saw sights and visions. This convulthe sufferers in an extraordinary manner, and, after afflicting Germany, or, rather, Europe, for nearly two centuries, vanished as mysteriously as it came, and has happily never since re-appeared. At first the dancers do not appear to have excited very much attention; they danced

the Holy Spirit alone can illuminate the from a good garden. Take care to keep my selves at the dances of those possessed, and Gambo by name, and we were following the "When a Bishop or preacher traveled, he mind, soften the heart, renew the nature, costs you the wages of a man to take care tion. Above a hundred unmarried women When he finally got tired of being pursued, his functions unless he was invited by the body may have a part it them without cost bonds, who understood how to imitate to resembling in some measure the barking of congregation in Africa. Nothing, however, I am glad that you have chosen Mr Pike, the life the gestures and convulsions of those a dog. Often I had heard Nginas three was more common than such friendly visits and the thoughts are evil, only evil, and that Representative. He is a true man; but there really afflicted, roved from place to place, miles off roaring like lions. This old inhabitual sermons as were then in practice. The who hesitates in grading and securing to maladies of this kind, the susceptible are in-every part of the country its constitutional feeted as easily by the appearance as by the reality. At last it was found necessary to It was a moment of life or death with us. "John Taylor-If of of your boys should drive away these mischievous guests, who We simed at him and shot him dead-I shootsay that he honors he father and mother, were equally inaccessible to the exercisms of ing him right through the heart, and Gambo and loves his brothers and sisters, but still the priest, and the remedies of the physic through the neck. When wounded, the notaries, for they very early addressed theminsists that one of them should be driven cians. It was not, however, until after four male Ngina pursues the hunter and kills selves to take down the homilies of public remember this: that any man who attempts to excite one part of the country against to excite the Chimpanzee, the Gorillas never build or construct nests; they sleep on the build or

> Hampshire. This is a question left to every headlong into deep and rapid streams. but otherwise never. State to decide for itself; and if we mean to Again, some patients were perfectly cured, In many countries where the Gorilla was keep the States together, we must leave to after the most violent attacks, while others very common, it has been impossible for me by music, and their paroxysms brought on round. They dislike to be disturbed in their country; and when men attempt to persuade and increased by it, is natural with such solitude; and though they come round the vou to get into a quarrel with the laws of nervous disorders, where deeper impressions the villages, as I have said, as soon as they other States, tell them 'that you mean to are made through the ear, which is the most perceive that they are tracked, they wil mind your own business,' and advise them to | intellectual of all the organs, than through | leave the place. mind theirs. John Taylor-you are a free any one of the other senses. On this ac-

as they were detestable.

restrained. They frequently tore their own clothes while in the paroxysm, and were guilty of other improprieties, so that the more opulent employed confidential attend ants to accompany them, and to take care that they did no harm, either to themselves or others.—Boston Transcript.

Hunting Rare Animals in Africa.

Having been for these last four years hunting in the immense wilds of Western Central Africa, and having had many times the opportunity of hunting after that most formidable animal, the Troglodytes Gorilla, or African Nigina, Nglia, or Ngia, and having met with many and killed a few, I have tried to study, to the best of my abilities, its habits, mode of living, and other peculiarities. And without pride, I may count myself as the first white man who has seen alive, met, and killed this wild animal; and I have sent off lately the largest and best preserved specimen in America or Europe. More than two years ago, I sent perfect specimens of adult Gorilla females to Phila delphia; and six months ago I sent to the same academy the specimen of the largest Gorilla ever seen No bigger ones can be possibly found or killed; its size was a great object of wonder to the natives. This ani mal belongs in some degree to the Ourang Outang Chimpanzee family, but is far more formidable than any of them. Below is the measurement of two sent to Philadelphia. One male measured from the extremity of one arm to the other seven feet four inches: his hight was six feet and a half; the circmuhalf. The other measured from the extremty of one arm to the other, nine feet and four inches; his hight was almost seven feet and a half; and the circumference of his toe six inches and a half. You may judge by these measurements of the immense size of these animals. The jaws of the Ngina are immensely powerful, especially in the male the head of which is also defended by a crest, rising gradually from the forehead up. This peculiarity makes it quite different from the cull of a man. The hair is short, and is of a reddish brown color; the hair of the body in the female is black. I have killed one, of which the lower part of the back was of reddish brown also. Among the males the hair is shorter, greyish, and thin in the middle of the back; many have long black hair on the arms; the face, hands and feet are intensely first appeard in the streets and churches of black; the eyes are grey. The muscular power of their arms, and the size of their fingers, indicate a prodigious force. I have seen a tree three or four inches in diameter circles, and, hand in hand, danced for hours broken by them. Their arms are much longer in proportion to their legs, but the bones of the latter are much stronger and thicker; and the capacity of the chest shows also the immense power of the animal. The sion, called the Dance of St. John, attacked skeleton of man is very slim and delicate in comparison. The intensely exaggerated feature of the face, its large and deep eyeballs give to the animal, especially the male, an expression of savage ferocity, seen, I think, in no other animal.

I have met with the Gorilla, or Ngina, or Ngia, as it is indifferently called, along the away, with garlands in their hair and cloths | waters of the Muni river, as far as the Sterra round their waists, which were twisted tight | del Crystal mountains; how much further by means of a stick. Many persons, per- north or east they are found I can not haps not injudiciously, thought these sticks tell. It is found also on the head might be better employed upon the backs of waters of the Gaboon river, and in the these Bacchants; and, strange to say, they undulating prairies and woodlands of the themselves professed to find much relief from interior between Gaboon and Lake Lopez.

disturbs them in their retreat. They some the "strife of tongues." times inhabit the forest near the towns, and skind of vermin." War, in some cases, is just and necessary; and those warriors who, from patriotic principles, heavard their lives in the defense of their country, are clearly putitled to the esteem of their fellow-country inen; but, even in these instances, the most omplete success is productive of so much

that live best in the fire; and there are some habitants it was a novelty, scenes as strange watch them; but this, I think, is seldom the repeated often when necessary; I suppose case. I have always seen the Ngina, when at proper pauses, where the preacher unsuspected, sleeping on the ground, pro- stopped. Their manners were different from This dancing mania attacked people of all stations, more especially such as led a seden- tected either by big rocks or big trees. I ours; but really our manners want some of tary life; but not seldom even the most have only seen them on trees while eating, their customs. It might do some drowsy robust laborers in the field gave way to it. and then the male often watches at the foot Many continued dancing until they actually of the tree. Their mode of progression is on have no more right to say that slavery ought | expired of fatigue. Others so completely | all fours, using their hands as feet. They lost their senses that they dashed their sometimes walk erect towards fruits which has to say that slavery ought to exist in New | brains out against walls and rocks, or rushed | oblige them to do so in order to get them,

two or three days' hunt in the forest, none That patients should be violently affected | could be seen for twenty or thirty miles

I have made the discovery of another ani man; you possess good principles; you have count the magistrates hired musicians, for mal while traveling in the Kong mountains a large family to rear and provide for by the purpose of carrying the St. Vitus' | - a species between the Ngina and Chinpanyour labor. Be thankful to the Government dansers so much the quicker through the zee, and similar in some respect to both of which does not oppress you, which does not attacks, and directed that athletic men them. It is called Koula, or Koulam Kamba which holds out to you and yours the hope | plete the exhaustion, which had been often | by whiskers. I have had but a single speci case, unless the light of reason return before God, morning and evening, that you were against wearing red garments, because, at interior. It is much larger than the Chim-

Resurgam.

Resurgam! what a sound to hear From out the wastes of death: The human spirit, sad and sere,

Resurgam! yes, the eye of blue, The lip of coral red, The love so passionate and true. Are not amongst the dead.

We dig a human grave, For there the circles of the years Resurgam! ave, the hero's name.

Resurgam write, where'er 'midst tear

The martyr's faith and creed, All Immortality may claim-They spring from glorious seed.

Man's temples fade-man grows forlorn, Life ever leads to death But soon to cheer there comes a morn Warm with diviner breath.

BEAUTIFUL PHOTOGRAPHS OF THE MOON.-A gentleman of this city, well known as an astronomer and amateur photographer, has succeeded in taking photographs of the moon, with a beauty and accuracy far exceeding anything of the kind previously accomplished in this country or Europe. Last evening, at a private exhibition of the Dissolving Views of Messrs. Marsh and Kaye who have recently arrived from England three exquisite delineations of lunar scenery being subjected to the operation of their apparatus, were reproduced and magnified with the most vivid effect, each view being twentyfive feet square. The result is of the greatest interest, not only to astronomers, but to those who, with less scientific curiosity, have so often watched the moon, endeavoring, like the Tuscan artist,

Rivers and mountains on her spotty globe."

A larger moon than was ever seen by mortal eyes was projected upon the screen. The picture of the half moon, the volcanic hollows, one side of which the sun was lighting, while the other remained in gloom, made a splendid show. In the full moon, beside the great seas, the most striking obiect was the mountain Tycho, from which the great mountain ridges of light streamed in every direction, like rays from a sun.

We should think that this magic lantern exhibition of planetary landscapes, if we may call them such, might add a great charm to the study of astronomy in our schools.—N.

Music in Churches .- A gentleman who was traveling in Germany, made the inquiry in an important place in which he happened to be on the Sabbath, in which Church he would be likely to hear the best music. The answer was: "We do not have any music in Church." Somewhat surprised, he asked it no hymns were sung. The person inquired of responded in the affirmative, but seemed to have no idea that this was music; it was a religious exercise into which music came incidentally, without doubt, but in such a subordinate place as to be hardly regarded for its own sake. "This," says the Musical Review, very sensibly, "is the proper idea of congregational singing. Music is not the object, but devotion. The exercise must not be regarded as musical, but religious. The most rhetorically eloquent prayers are not necessarily the best, by any means; but on the contrary, the rhetoric may become a for the town—whar dey shoot men plumb positive hindrance. So with the singing of down in de street ain't no good place for hymns; that manner which most effectually Kentuck." We rallied once more and said

fruits thereof, the kingdom of God" was price fair. Pay for the hay. I send you a various kinds of exorcism, to allay the of five—four females, and one male. I have upon questions of expediency, lest you should "I'm gwine to look for a prayin' community. have succeeded in war, obtained wealth, and litimately "taken from them," their holy acquire the reputation of an innovator, with spreading evil.

The successful warrior, and beautiful home, where their ancestors great oxen in a condition to be turned out a pray to look for a pr matters which you attempt to set in order The Gorilla is very shy, and when met may appear comparatively trivial, there may walls ob de brick church shuck—ef God ever men; but were this glory offered to the workers of good, they would reject it with a holy scorn. Lord Bacon says: "Goodness provement of religious opportunities should least noise generally streams and send them; the least noise generally sion, and vex the household of believers with large possessed amounted to more than five hundred to more than five hu approach them; the least noise generally sion, and vex the household of believers with now, an' I'm gwine to hunt a place whar de I'll go to anoder."

you need anything, such as guano, for in- housewives their domestic duties, to join the come during the still hours of early morning IN DEATH NOT DIVIDED. - One of our stance, write to Joseph Breck, Esq., Boston, wild revels, and this rich commercial city to eat the plantains and sugar-cane planted Methodist exchanges has the notice of the became the scene of the most ruinous disor- by the natives. The Gorilla is to be dreaded death of a venerable couple (John F. Auld, chine for plucking geese, the result of a

PECULIARITIES OF THE EARLY PREACHERS. sometimes a hom'ly that had been preached by the bishop of the Church.

"We have great obligations to primitive

folks good to be alarmed every five or ten minutes with Mind what you are about. Let us listen. Attend to the word of God.

"The fathers differed much in pulpit action; the greater part used very moderate and sober gestures. Paul, of Samoseta, used to stamp with his foot, and strike his thigh with his hand, and throw himself into violent agitations; but he was blamed for it by his theatrical and improper in a church; and yet in every church the people were allowed, and even exhorted, to applaud the preacher by shouting and clapping their hands at the close of a period, as at the theater or in the forum. The first preachers delivered, their sermons all extempore, and they studied. while they preached, the countenances of their auditors to see whether their doctrine

"Sermons in those days were all in the ulgar tongue. The Greeks preached in Greek, the Latins in Latin, for the preachers meant to be understood. They did not preach by the clock, so to speak, but short or long, as they saw accession. Augustine usedto leave off when the people's hearts seemed properly affected with the subject He judged of this sometimes by shouting, and at other times by their tears. Their sermons were usually about an hour long; but many of them may be deliberately pronounced in half an hour, and several in less time."-Robinson's Dissertation on Public Preaching.

SENSIBLE TALK.—A correspondent of the

Richmond C. Advocate, writing from Baltimore, and signing himself "A Baltimore Methodist," gives a letter pointed and interesting. After speaking of the condition of the Church, South, and expressing his gratification thereat, he proceeds as follows: Mr. Editor, we have already spoken of the permanent peace and prosperity of the Southern M. E. Church, and wish we could say the same of the M. E. Church. North. as of vou. Your neace and permanency has been acquired by non-intervention with a civil institution. You have erased from your Discipine a rule which, according to the interpretation I have received from Baltimore Conference preachers, from a small boy, is inapplicable to American Methodists. That interpretation has been, that that rule referred to the African slave trade, or buying and enslaving one who was already in possession of freedom. Now, as that rule was doubtless incorporated in the Discipline when the slave trade was open with Africa, and since that trade has been abolished by our Government, where is the necessity of that prohibitory rule in the Discipline, unless Congress should pass an act to re-open the slave trade? Now, where is the diffe ence between us? Your interests are our interest, commercially, civilly and religiously. And so are the interests, to a great extent, of all high-toned, national citizens of this Republic. Methodism in this country ought to be a unit. The present division is amentable. To sub-divide would be more disastrous. If the conservatism of the M. cient to overrule Northern fanaticism, what would be the conservative power of the whole Methodist Church in this country, were it a unit? We are, however, looking for a brighter day to dawn upon our beloved Zion. There are, to my personal knowledge, many high-toned, pious Methodists, not only in Maryland, but also in Delaware. New Jersey, Pennsylvania and New York. who are now living and praying for a re-union with the Methodist Episcopal Church, South. And will you not say, Amen? It is pleasing to learn, by the secular press, that the conservative and national element of the free States is about to show its strength in an active and decided form. May the Lord hasten the day when the true patriotic national men of every State shall in their strength cause ultraism and fanaticism quietly to cease its

SEEKING A BETTER PLACE.—The La Porte (Cal.) Messenger is responsible for the fol-

"The other day our sable friend, Bryant Young, alias Kentuck—he of the pugilistic notoriety—stepped into our office, and expressed his determination to leave this part of the country. We evinced some surprise at this, to us, rather rash and hasty conclusion: but we were silenced by the following cogent reasons of Kentuck: "'Fore God, was promptly and dreadfully executed.

Thus, also, the Jews, at an earlier period, were menaced with "a famine, not of bread, nor of water, but of hearing the words of the Lord;" and, for "not bringing forth the Lord;" and lord; the cuffs, blows and kicks which the symple the cuffs, blows and kicks which the symple.

In the Camma country, where pine applies the he - preach down at Marysville, an' de people pray; ef I can't find it in one place.

The Scientific American announces a ma-